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He Lives Forever!

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OF RELIGION

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For April 2—What Conversion Does

(Acts 9:1-9, 13-19a)

SAUL BECOMES A NEW MAN

For the second quarter of the year we shall consider the life and letters of Paul. The aim of these lessons is to learn the secret of Paul's greatness as a Christian, and if possible find guidance and inspiration for our own lives.

No one person influenced the life and growth of the early church so much as did this Hebrew from the "Free city of Tarsus." He was the hero of the author of Luke—Acts. His missionary journeys are the only ones traced in detail and his many letters found place among the books of the New Testament.

Of the early life of Saul we know little. He was a Hebrew of the tribe of Benjamin and of the strict sect called the Pharisees. He probably came from a well-to-do family since he was privileged to attend school in Jerusalem under the instruction of Gamaliel. The fact that he was taught the trade of a tent maker is no evidence that his people were poor. It was a common saying among the Jews that, "Whosoever does not teach his son a trade teaches him to be a robber." This trade stood Paul in good stead in later years when he was cut off from his home and from any other income.

Space will not permit a full description of Paul's early life. Not that I should agree with all his conclusions but I have found the chapters on Paul in Joseph Klausner's new book, *From Jesus to Paul* very stimulating.

The lesson for this Sunday deals primarily with the conversion of Paul on the road to Damascus. In an attempt to explain or understand the unusual thing that happened to Saul while he was on his way to arrest "any that were of the Way, whether men or women" we can easily overlook the important things that should be considered.

FROM SAUL TO PAUL

Two facts seem to have stuck in the mind of this man that caused a complete right about face. How long they had been germinating is uncertain.

First, he saw Jesus alive. In describing his experience he said he saw Him as one born out of due season. No longer was he to vainly struggle to keep the law, but here was a living presence to abide within, giving him a new spirit. From henceforth he was to count all things but refuse that he might know Christ in his resurrection power.

The second great truth was that, all men were included in God's great plan of salvation and that he, Paul, was wanted as a messenger of this all inclusive Gospel. What was the key to his great power? Let Paul answer. "I was not disobedient to the heavenly vision."

Here we have the secret of all noble living. Do we need visions to discover the will of God? What happens to the vision if we fail to obey?

Early Friends were known by their courageous obedience to the voice of God within. If Quakers obeyed the voice of God today would they be more or less popular or useful? Is the vision of any distinctive mission for Friends fading? Can we determine the time of great visions?

P. M. T.

For April 9—Christ's Resurrection and Our Hope

(I Corinthians 15:41-58)

CHRIST'S VICTORY OVER DEATH

If a man die shall he live again? Death remains one of the great unsolved mysteries. Truly, in this life we see as through a glass darkly. Men have sought in vain to see what lies beyond the veil. When the fearful holocaust of war ceases and the clouds begin to clear, millions will be asking where are the dead reported missing in action? Is this the end? Or shall I see him again and know him?

Is immortality for all, or is it only for those who have found eternal life in Jesus Christ?

If the grave is the end then the longevity of the elephant, and the olive or redwood trees would mock those who claim to be the crowning work of God's creation. Even though we may never know in this life the state of the dead there are a few things to which we can pin our faith and hope.

Every good desire of the soul is of God and implies the existence somewhere of that which will fully satisfy. If man universally longs for a good existence beyond the grave then there must be that provision which will satisfy his desire. Emerson says: "Everything is a half and suggests another thing to make it whole." If the body hungers there is food, if it thirsts there is water. If food and water are God's answer to our physical desires it is not reasonable to think that he has any answer for the desires of the soul.

THE EXPANSION OF LIFE

Existence is not enough. It must be an existence of expanding realization of God's fellowship. What is best and desirable here must find its fuller completion "over there." It is highly important that we see the need of beginning here what we hope to realize in the full, hereafter.

Paul gives us the formula. "Buried with him by baptism into death that we may rise to walk in newness of life." As Jesus bore his cross, despising the shame, we too must take up our cross if we would follow him into the resurrection life where death becomes the vestibule into our eternal abode.

If we have found God's provision to be good for us here we can have confidence and assurance that His care has made adequate provision for eternity.

Questions: What is to be gained in helping us to live a good life if we could establish the fact that we shall know our loved ones in heaven? Is there anything in physical death that really changes that which a man is?

P. M. T.

. . . .

And so beside the Silent Sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

O brothers! if my faith is vain,
If hopes like these betray,
Pray for me that my feet may gain
The sure and safer way.

And thou, O Lord! by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on Thee!

JOHN GREENLEAF WHITTIER.

I prefer to live with men whose lives I have attempted to save rather than with men whose lives I have attempted to destroy.

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EDITORIAL

Were You There?

THERE are persons and events which overbrim all areas of place and all periods of time. They cannot be confined to a year or an era in history. They are not the possession of one race or nation. Because they are universal in their meaning they belong to all men of all ages and at any time. They are deathless. Lesser affairs may be limited to a decade and lie buried and forgotten beneath the sum of years.

The life of Christ, His message, death and victory are the world's chief imperishables. Bethlehem, Nazareth, Gethsemane and Calvary are universal names. They fairly leap from the pages of maps and histories, and plant themselves in our hearts. Historically they were part of Judea, Galilee, Hebrew History, the Roman Empire, and of the first century, but spiritually they are yours and mine in whatever measure we may cherish their holy meaning.

So it is that Calvary moves into the present tense. In Lloyd Douglas' story, *The Robe,* the young Tribune, to whose company was assigned the ghastly work of the crucifixion, cannot forget the penetrating glance from the eyes of Jesus, nor the heroic way he met death. "Truly his kingdom was not of this world," the Tribune meditates, "with its present cruelty, fear and greed." Caught in the spell of his memory of the lovely Christ on that awful day he again and again asks of people whom he meets, "Were you there?" Then, suddenly remembering, he adds, "Of course you weren't."

But the reader of the story is not content with the answer. "Perhaps you *were* there." "Perhaps *I* was there." Yes it is more intimate and personal than that, "I *am* there." Everyman is there, either with the soldiers who perfunctorily commit the acts voted them by the railing rabble who stand nearby, or with the churchmen who instigated it standing farther back, or with the fearful disciples at some distance, or perhaps closer in with Simon of Cyrene or even with the mother of Jesus. At whatever distance and with whatever attitude, I stand there *now.*

> "Oh sometimes it causes me
> to tremble, tremble, tremble"—
> for I was there.

What is happening *now* in our world deepens that mood. We can almost hear the thousand thunders of a single bomb in Berlin. With but little imagination we can hear the roar of phosphorus flames that lick the sky a mile above the city and draw the oxygen from suffocating victims beneath. Our airmen did it. Men, women and children alike are the victims. To be sure the Nazis did it to London, that is, they dropped the bombs and would not hesitate to drop the phosphoric death as well. But there you have it —the worldly way of meeting sin and offense is to pour out more of the same poison on the offender. Is this the only possible way? There must be a higher answer.

The Redemptive Cross

Here the cross stands, but not merely as a symbol of pain. Men have suffered for various reasons, good and bad. It is when suffering is redemptive that the cross appears. It is when the understanding, healing love of God meets the stark realities of sin and attacks them at their roots, in the human heart, that you have Calvary, in the present tense.

It is simpler to think of the cross as history, to place it back in a historical setting, half-way around the globe and commemorate it once a year. It is much more convenient. But to translate it in terms of present day realities that is not easy. We find it difficult to say of *our* enemies, "Father forgive them they know not what they do." Can we say it? Do we know *how* to say it in effective ways? None of us is fully prepared at that point.

But even so we stand at this hinge of history and at the crux of our lives. We *are* there! The questions run rife in our troubled minds: "He spoke of another kingdom not of this world, yet taught us to pray for its coming. He lived as though it had arrived. He harmed no one. Instead he went about doing good. Yet it was a kingdom of *this* world which crucified him and there he is —dying. His kingdom has failed. Or has it? We wonder. We love him for his life, his dreams, but you can't build a world with dreams. They are not real—like crosses. Or—are they? Perhaps it matters who dreams them. He spoke often of God and lived as though God was supremely real. Could those dreams be the dreams of—of God?"

The motley throng begins to disperse. We scarcely notice the deepening twilight for the inner darkness which we carry. We turn away with the crowd.

We hardly hear the mixed weeping, muttering or cursing. The meaning of this awful day presses for an answer against our conscience. Here are two ways of life. The one exacting cold "justice," at best, or pouring reprisals upon an enemy, real or supposed. The other is a deeper life that recognizes no enemies and meets the fear and frenzy of life with love and understanding . Which, we wonder, is master? It splits our world, for the moment, into two "camps"—the kingdom of *this* world and the *other* kingdom. Viewed by this single day it is easily seen which kingdom had its way. But this is only *one* day. Time must answer. The centuries will tell. But sooner, perhaps tomorrow—?

He Lives Forever!

THE answer of God to our pained questions are as near as our insights and as full as our comprehension will allow. It is true that the centuries will whisper the answers to our deeper longings, but those answers are not merely time-conditioned. Here and now we can open our minds and spirits to the joyous news He has for us.

"The drift of pinions, would we but harken,
Beats at our own clay-shuttered doors."

The disciples were thus prepared to receive the first Easter news by the way that Jesus spoke, lived and died. He made God and eternal values seem real and these had been so fully incarnate in Him that He seemed imperishable. "This cannot happen to you," they had said of the cross. The shock of Gethsemane, the judgment hall and Calvary had all but wrecked their faith for the moment. Yet His boundless confidence and deep assurance were destined to catch and lift their spirits again. Although not all of them could respond equally to the good news that He had risen, it was they, beyond all others, who could believe.

For us today it is not enough that the New Testament should tell us that Christ is alive forevermore. We must be prepared to receive it spiritually. It must have *meaning* for us. If we are not thus prepared to receive and act upon it we may remain doubting Thomases whose only test of reality is physical touch. If we have only a mind for tangibles the burst of Easter morning can have little meaning for us. We must be spiritually minded if the good news is to have results through our lives.

THE SPIRITUAL TEST

It is not a disciple touching the nail prints who tests the realness of the living Christ. Rather it is the one who catches his living,. imperishable spirit and accepts the responsibility of sharing it. It is the one who knows that thereby he has been taken hold of by God.

Observe the effect on the followers of Jesus. They were changed in *spirit*. Their prisons of fear and defeat were flung open and out they came, feeling the resurrection in themselves. They were certain and courageous—disciples who had become apostles. They had a mission that could not be stayed.

This issued in Pentecost—a certainty of their united responsibility. They went across the sea for an invasion of the Roman Empire at its capital. The center of the kingdom of *this* world would meet again the "kingdom *not* of this world." Hounded by insane Caligulas they were driven into the Catacombs. It purified their ranks of half-believers and planted their roots deeper than the caves they occupied. They had caught the spirit of the "Pioneer of Life." They were now on the frontier. Certain of the true life by which the future must be built they pushed out beyond the conventional sham of a power-blinded, strutting "civilization," on the frontiers of truth and goodwill.

The new movement headed toward difficulties of many kinds, made many mistakes, became diluted with the spirit of the age and lost much of its uniqueness and power. But even so the vital reality of the living Christ was not wholly lost. Like the bulbs and seeds beneath the icy crust of winter it has pushed up here and there across the history of the church. It is something imperishable.

If Easter is to mean anything significant to us today, it must be in the recovery of that spirit. Let us not join the defeatists of Winter, but keep faith in Spring. It is hard in such a year as 1944 to give our enthusiasms over to faith in invincible goodwill. The bombs are too near us, starvation is at the door step of our neighbors. Songs of Easter joy are subdued by our sorrow over world suffering, but it would be sadder still if we were forced to believe that conflict is permanent and that fear and hunger are normal to the universe. They are not! Deeply in our confused time the eternal God reigns. The spirit of Christ lives. He only is deeply normal in our diseased world. We have something for which to live and work. In Christ we see the eternal God backing up our efforts for his community among men. We are not defeated.

In spite of the present darkness then we can sing again with Handel:

"I know that my Redeemer liveth . . .
And He shall reign forever and ever . . .
. . . Hallelujah"

E. T. E.

Hope

He died!

And with him perished all that men hold dear;
Hope lay beside him in the sepulcher,
Love grew corse cold, and all things beautiful beside
Died when he died.

He rose!

And with him hope arose, and life and light.
Men said, "Not Christ but Death died yesternight."
And joy and truth and all things virtuous
Rose when he rose.

AUTHOR UNKNOWN.

1000 Quotable Poems, Willett, Clark and Company. Used by permission.

For a Christian Peace Testimony

By Lewis Benson

This article follows the one by Cecil E. Hinshaw in the previous issue. They are in a series on which Howard H. Brinton will write for the next issue.—EDITOR.

IF ever there was a time for Friends to examine the basis of their peace testimony this is the time. Cecil Hinshaw has rightly pointed out that the peace testimony of early Friends was differently motivated from modern Quaker pacifism. I believe that this general thesis can be upheld but I find Cecil Hinshaw's analysis is incomplete and his argument inconclusive.

He has described two types of modern pacifism: the type that is based on war's futility and horror, and the type that stems from a belief in the sacredness of all life. Both of these types are found among Friends, but neither is taking the lead in Quaker pacifist thought and neither is as representative as some other types that might be mentioned.

MODERN QUAKER PACIFISM

There is, of course, no uniformity or simplicity about modern Quaker pacifism, and the task of isolating the dominant motivating principle is complicated by a myriad of interacting currents. One is tempted to imitate the Friend who, when confronted with the question of what motivates the Quakers simply replied that, for some inexplicable reason, impulses arise in Quakers that do not arise in non-Quakers! Yet, if we search diligently, a pattern does emerge from the complexity of modern Quaker thought.

It is characteristic of most modern Quaker pacifism that it tends to presuppose the existence of a *Quaker philosophy of pacifism.* There is not one philosophy but several. Cecil Hinshaw has named one, "the sacredness of all life," which has dominated the thinking of a minority of Quaker pacifists, largely through the influence of Albert Schweitzer. But the greater portion of Quaker pacifists tend to rally around a similar generality, namely, "the sacredness of human personality." As far as I have been able to discover, this phrase was unknown among Quakers before the twentieth century. The widespread use of this concept has resulted from the attempt of Protestant thinkers to relate the essence of the Christian religion to the main stream of modern philosophy, namely, Kantian idealism.

Modern Quaker thought has run parallel to Protestant thought in this respect and, as a consequence, this phrase was adopted by the Quakers who thereafter began to maintain that "the sacredness of human personality" was the exact equivalent of George Fox's phrase "that of God in every man." The religious wing of the pacifist movement took up this phrase as well.

Thus eventually the Quaker found that the central core of his pacifist philosophy of life was identical with the central core of his Quakerism and that this same ideology was one of the chief motivating forces in the peace movement. The refusal to bear arms, then, is based on reluctance to destroy that which is esteemed sacred. This largely accounts for the typical modern Quaker opposition to war.

BASIS OF ORIGINAL WITNESS

In his treatment of the early Quaker peace testimony Cecil Hinshaw has stressed the *perfectionism* of these Friends as the primary principle upon which their peace testimony was based. He has made a special study of the place of "perfectionism" in early Quakerism and he is well qualified to support his assertion that it was a "cardinal point of early Quaker teaching." I would feel, however, that it ought to be recognized that the Quaker was often engaged in stressing this doctrine chiefly because he was so frequently challenged to do so by the Calvinists. Nevertheless, I would not quibble about the importance that was laid on this doctrine by early Friends.

Without any question it was "a cardinal point." But Cecil Hinshaw goes further. He maintains that this doctrine was the *starting point* for Quaker thought and morality. He declares that Friends *began* with "an ideal of perfection" and that this furnished them with a basis for a peace testimony. I agree that "perfectionism" is a cardinal principle of Quakerism, but I do not agree that it is the *starting point.* In fact, both "perfectionism" and the "peace testimony" point to a basis or foundation principle without which both remain clouded and incomplete.

The very word *testimony* indicates that it exists for the purpose of giving evidence to the reality of something other than itself. Is that "something" perfectionism or is it something that lies behind perfectionism? I believe it is a testimony to that which lies behind it.

Cecil Hinshaw has defined perfectionism as "the belief that a person should and could live a life free of conscious wrongdoing." This is true as far as it goes and, perhaps, deals with that side of Quakerism which has most in common with perfectionism in general.

But no statement about Quaker perfectionism can really be definitive that does not deal with the question of *how* we can know what the perfect life is and *how* we can be enabled to live it. These disturbing questions point to something beyond this affirmation about the *possibility* of perfection, and this leads us to a consideration of the *means* of attaining perfection.

CHRIST THE AUTHORITY

From whence comes the knowledge of the perfect way and the power to walk in it? Behind this doctrine is the affirmation that it is Christ who can show us this way and who can give us this power. Perfectionism is a consequence of the Gospel that the First Publishers preached: *"Christ has come to teach his people himself." This* is the starting point. It is because we have access to a perfect teacher whose word is truth that we can have a standard of the perfect life. It is because he remains always present beside the individual Christian and at the head of the Christian community that we can dare to walk as he commands with the confidence that we will not falter but will be upheld.

How does the perfect way become recognized by the Christian community? Because Christ has come "to teach *his people.*" Christ's people are the recipients of his word of truth. He informs the whole group and he makes them able to testify of his power as a group.

The word "testimony" is a prophetic word. It is not a modern word and has no direct connection with the sources of modern Quaker pacifism. We still speak of "our historic peace testimony," but the word is now drained of its prophetic content and has come merely to mean the most ancient and approved way of referring to the Quaker peace position. But this word is one of the most precious in Christendom because its Christian meaning is to con-

front the world with evidence that Christ is alive and that he is the Lord.

This can be done verbally, as it was among the first Friends, "Christ has come." It is real testimony. It is good news. But there is a way of bearing one's testimony that does not involve a verbal declaration. This occurs when the command of the living Christ requires a course of action that cuts across the laws, customs, or mores of the community.

When the individual is faithful to Christ's command at he expense of life, liberty and reputation, he thereby most eloquently declares, "Christ is alive. He is the Lord. He is the Lord of my conscience." Faithful witnessing to the power and authority of Christ is the most potent evangelism and no church will languish that is bearing its witness. The blood of the martyrs (witnesses) is the seed of the church.

The testimony is the same all the way through. It is always the power and authority of Christ of which evidence is given. It is therefore never "negative" in any sense of the word.

Furthermore, the bearing of the testimony is not merely private and personal and no more than a matter of individual faithfulness. The testimony is always to be understood within the context of the witnessing church. For the church, too, must give evidence that it is conditioned by the power and authority of Christ. The individual who is not faithful is obstructing the redemptive work of the church and subtracting from the solidarity of the church's testimony.

The peace testimony, then, is an integral part of the church's message and mission in the world. It is not elective, any more than is our response to any authoritative word that proceeds from Christ. We must obey Him in all things but especially in those things which, through the centuries, the church has found to be conformable to His will.

Is Fighting Ever Moral?

It is sometimes argued that, since early Friends took for granted that none but true Christians could reasonably be expected to lay down their arms, that it must follow that a double standard is implied, i.e., the Christian should not fight and the non-Christian or nominal Christian *should* fight. Cecil Hinshaw seems to incline to this view, and he says of the early Friends that they "did not question that such individuals (non-Christians or nominal Christians) *should* fight with outward weapons." (Italics mine.)

If we say that non-Christians or nominal Christians *should* fight we are in danger of implying a moral equality between the fighter and the non-fighter, i.e., we imply that they are both doing what they *should* do.

The early Friends came dangerously near to this view, especially Penington and Barclay. Fox and Burroughs' exhortations to victory are not characteristic of them or of the movement they started. It would appear that in the two isolated instances cited by Cecil Hinshaw they momentarily forgot that they were prophets of the New Covenant and started to speak like prophets of the Old.

But we should not extract their views on this subject from their total conception of the redemption of mankind. They conceived of God as calling men out of darkness and into the light. Those that were called into the light were of one spiritual family under one living head, and living according to one revealed standard of truth. Outside of this light and truth three may be moralism and heroism, but there cannot be that righteousness which is acceptable to God.

They that are out of the light and truth are under condemnation. "This is the condemenation," says Penington, "that men do not believe the light of life, do not obey the gospel of our Lord Jesus Christ, do not trust and follow the light which would lead them to life, but trust and follow the darkness, which leads unto death. . . . "

Meeting Conditions of Peace

It is not the special task of the church and its prophets to discriminate between the standards of morality that have their source outside the fountain of light. Realism demands that we recognize the inability of those who are without faith to put their trust in the Lord. But, in recognizing this fact, we must not accept it as normative, and, above all, we must not persuade ourselves that a good and sufficient moral standard exists outside the light of Jesus Christ. The church and its prophets have a mission to all who disdain the protection that comes from above. It is here that our special task lies. Our chief business is to teach men to trust in the Lord.

It is not that we are a kind of spiritual elite that is insulated from the world. If we are a rightly gathered Christian body we have ourselves once been in darkness and separation from God. We should be a people who have been in jeopardy and who know how to speak to the condition of those who are in jeopardy. If war is, as Barclay said, that which, more than anything else, shows the fruits of man's rebellion against God, then the Christian can never accept it or any standard of morality which includes it. The realistic Christian does not expect a faithless generation to lay down its arms and he can see the shortsightedness and inutility of crying "peace, peace" when the conditions of peaceable living have not been fulfilled. But the Christian has still the glorious work of calling all men to live in the virtue of that life and power that takes away the occasion of all wars. This is the life that is lived in Christ and this is the power that He gives to all who trust in Him.

Life and Love

Life out of Death!
And after Winter—Spring!
Spring—and the sweet immortal breath of Life in everything.
Life that with purpose throbs and glows,
Love that each day more wondrous grows,
Life crowned with Love in Him who rose
To Life on Easter Morning.

'Mid lilies fair—
Life radiant at the Spring—
Love burst the trammels of despair
And rose on joyous wing.
For Life was born anew that day,
When Christ Triumphant broke for aye
The Power of Death, and led the Way
To Life on Easter Morning.

So keep we now this Feast of His bestowing!
So reap we now this Harvest of His sowing!
Nor Life, nor Death, nor aught that is can sever
Us from His Love—forever and forever.

JOHN OXENHAM.

The Trinity of Religious Experience

By Kenneth Boulding

IT has been a commendable practice among Friends to refrain from speculative discourse concerning the "notions" of religion, such as the doctrine of the Trinity. "They judge that a curious inquiry into such high and speculative things, though ever so great truths in themselves, tends little to Godliness, and less to peace; and that their principal concern is with that only which is clearly revealed, and which leads pratically to holiness of life." Nevertheless as all doctrines, however pretentious, have their origins somewhere in reality and experience, it is occasionally profitable to examine them to see whether there is anything in them that corresponds to our own condition.

The doctrine of the triune God is perhaps a dogmatic crystallization of a profound religious truth; that there are indeed three types of religion, three aspects of worship, that must be united in life and experience if religion is to be mature and complete. There is a religion of God-the-Father; the religion of authority and paternalism. There is a religion of God-the-Son, of humanism, that sees God in human manifestations. There is also a religion of God-the-Holy-Spirit; the religion of mystical experience, that finds God in the depths of the universal subconscious and in the promptings that rise from the still pool of meditation. All these are necessary for a true and satisfactory religious life; without any of these elements religion is weak and lopsided.

I.

The religion of Jesus himself had much more of the authoritarian element than in these democratic days we quite like to recognize. The Kingdom of Heaven is an absolute, not a limited monarchy. The duty of submission to the will and judgments of God is constantly preached in the Gospels. In many of the parables—for example, of the talents, of the unjust steward, of the marriage feast, of the great supper, of the barren fig-tree, of the laborers in the vineyard, and of the Lord who went into a far country, the Kingdom of Heaven is likened to a great landed estate where God is the landowner and men are his servants. Even the Lord's Prayer follows the same pattern of authoritarian society. The Father is in heaven, His name must be hallowed, His will done in the dispossessed fiefdom of earth as well as in His castle, heaven. He gives his servants their daily bread, He forgives them their trespasses as they forgive others. He does not lead his followers into battles too great for them, and He delivers them from the enemy, for the kingdom and the power and the glory are really His in spite of the pretensions of the evil usurper.

II.

Beside the authoritarian strand in the religion of Jesus there is also a humanitarian strand. The great teachings of brotherhood in the Sermon on the Mount; the rebukes to the rulers and scribes; the parables of the lost sheep and of the Good Samaritan, the healing ministry, and many other instances may be found in the Gospels. Especially is the Gospel of John concerned with this aspect of religion; indeed, it may be that the teaching of Jesus himself was mainly of the authoritarian nature, for almost all the instances of authoritarian religion come from the first three gospels. It was what Jesus was, rather than what he said, that led men to see God in human form, and it is not perhaps really surprising, therefore, to find most of the religion of humanity in the fourth gospel. It is here that we find above all the great doctrine of the fellow-worker: "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends." Because the unapproachable, unspeakable Word has come down and dwelt among us, therefore is the unbridgeable bridged by God's love-unto-death, and we see ourselves not as the serfs of a paternalistic feudal Lord, but as co-workers with God in the accomplishment of a universal purpose. It is because the Christian sees God not only as ruler but also as redeemer of the universe that his religion kindles so warm a flame of human brotherhood, for if Christ died for him, unworthy as he is, can he ultimately do less for his brother? It is no accident that the emotional mainsprings of the humanitarian movement of our age come out of evangelical Christianity—it was the religious humanists — the Clarksons, the Wilberforces, the Shaftesburys who set the sails of the time towards brotherhood, not the rationalist humanists such as Bentham, Mill, and Marx.

III.

There is yet a third strain in religious experience, which may be called the religion of the Holy Spirit. It is perhaps stronger in the oriental religions than in Christianity, but it is an important and necessary element in Christianity also. It is the religion of inward authority, of contemplation, of mysticism. Its dominating idea is that of *unity* with God; in the extreme mystical experience all barriers are swept away and the soul is swept upwards in ineffable ecstasy into a state of utter identification with the Godhead. We must again turn to John for its expression in the New Testament: "I am in the Father and the Father in me;" "I am in my Father, and ye in me, and I in you;" "The Father—shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth;" "That they all may be one." This is the religion of "that of God in every man," the spirit of truth in us that witnesses to Christ, that "speaks to our condition, the "inward teacher" that we all possess and whose promptings, if followed, will bring us into the life of faith and love, and of the light within that shows us that which is evil and leads us out from it.

IV.

True religion must contain all three of these elements. It is one of the tragedies of history that in any religious society there seems to be a tendency for one or the other of these elements to get the upper hand and to dominate to the exclusion of the others. There is a tendency also for religious societies to split along these three lines. Thus we find in the general body of Christianity that Catholicism tends to stress the religion of authority, Protestantism the religion of humanity, and Quakerism the religion of the indwelling Spirit. We find even within the body of Quakerism that there also is a three-way division. Evangelical Friends stress the greatness and majesty of God, and tend to become more authoritarian in church government. Liberal Friends stress the brotherhood of man, and are active in innumerable good causes and works for human welfare. Conservative Friends stress the work of the indwelling spirit, and emphasize the mystical element.

Each of these three elements carried to extreme, results in a weak and ill-balanced religion. The religion of God-the-Father, if not tempered by humanism and mysticism, can easily become a religion of God-the-tyrant; God becomes an irrational and arbitrary force to be placated with rites and magic. The religion of humanism, unsupported by authority from without or from within, easily degenerates into a sentimental humanitarianism that is wholly unable to stand up to the brutal realities of the

world, that has no "saving power," that can only pity and not love, that stands on the side lines of the world's misery with anxious glances and kind words, but no help. The religion of mysticism, unchecked by objective, outward authority or by a concerned love for others, can easily degenerate into a slothful quietism, or into a morbid life of purely selfish and personal discipline, or into a state of spiritual drunkeness where private raptures with a private God become the beginning and end of religious experience.

V.

It was perhaps the peculiar virtue of the Society of Friends that in its undivided state it combined in a singularly perfect degree the three elements of religion. By way of reaction against the authoritarian religion of the day it was deeply personal and mystical, but the element of authority and humanity were strong in it. It is the tragedy of our separations that the heritage was in some measure divided, with resultant weakness to all. Evangelical Friends lost the Meeting for Worship, abandoned the blessed ministry of silence, and took on the manners and morals of their Protestant neighbors. Liberal Friends lost the evangelical zeal and often lost the living Gospel ministry and the sense of absolute commitment to the life of Christ. Conservative Friends perhaps were most successful in preserving the heritage, but at the cost of a stultifying concentration on non-essentials and externals, and the sacrifice of the outreaching ministry to the cultivation of the exquisite garden of Quaker culture.

Nevertheless there are hopeful signs that all branches of the Society are becoming couscious of their loss and are turning towards a more "united" form of Quakerism. Among liberal Friends the ministry of Thomas Kelly, calling us back to "holy obedience," to complete commitment, and to the vision of the splendor of God's majesty has spoken to the condition of many who were hungry for the voice of authority. Among evangelical Friends there is a rising hunger for the silent meeting and the free gospel ministry and for the experience of mystical communion. Among Conservative Friends the work of the Friends Service Committee has stimulated a movement towards greater participation in the affairs and problems of the outside world and towards a wider sharing of their spiritual treasures. May we move swiftly towards the day when we shall become a united society once more—and what is more important, a society of "United Friends"—individuals who combine in themselves the three in one. Then shall we be an example and visible manifestation of the eternal kingdom, a forerunner of that united world towards which all history moves.

For Aged Ministers and Missionaries

By Lindley M. Binford

Remember this appeal as your Meeting makes final remittance to the United Budget of the Five Years Meeting on or before, March 31.—EDITOR.

Among the many interests of the Five Years Meeting there is one which is not generally emphasized but which is, nevertheless, of great and serious importance. To increase spiritual growth and provide wise, intelligent leadership in many of our Meetings we have depended very largely upon consecrated men and women who have dedicated their lives to the needs of the local church. They have given of their time and strength unstintedly, not on the basis of an eight hour a day schedule for six days a week but for seven days and far into most of the nights. They have been our encouragement and consolation in times of trouble and bereavement and have ministered as they were able to every condition which developed within the congregation. We have too often accepted this round of service without due appreciation of, and with far too little regard for the physical needs of these servants of the Lord.

Those of us who are in the business and professional world insist that monetary returns for service shall meet the needs of daily living and allow at least a small margin against the day when sickness, disaster or the infirmities of age shall overtake us. Those who come to us to minister to our spiritual needs do not usually place a money value on their service and we seem too much inclined to offer what we think we can spare after we have had sufficient for all our physical, social and intellectual needs and have laid by a little for the so-called "rainy day." Should we not recognize the fact that from an economic point of view the minister or missionary is entitled to the same standards of living that the average member of the congregation enjoys?

Our failure to measure up to this standard creates embarrassing situations which reveal the lack of fair and good business procedure on the part of Meetings which benefit from the sacrificial service of Christian leaders, most of whom have absolutely no other means of support. The Meetings themselves cannot feel that they have measured up to their opportunity and responsibility. Often those who have served reach periods of inactivity due to sickness, accident or the infirmities of age and yet have no reserves upon which to draw to meet expenses. In many cases there are no relatives who can lend a hand so these good folks are dependent upon gifts or some form of Social Security pension when they can qualify for such.

Years ago S. Edgar Nicholson was deeply concerned about proper provision for this group, and Ellison R. Purdy also urged constructive effort in this direction. They improved every opportunity to advocate the creation of a substantial Endowment Fund, by special gift or otherwise, the income of which could be used especially in cases of need. Nothing along this line has resulted. Extensive study and research were given to the Denominational Pension Plan but that was found to be entirely impractical, largely because of the relatively small number of members in the Denomination which would make the rates for accumulation prohibitive.

For years the Executive Committee of the Five Years Meeting has carried a feeling of obligation for those ministers and missionaries who have reached a period of inactivity because of temporary illness or the infirmities of advancing years, and yet without having been able to provide a reserve from the meager compensation received. To help in meeting this situation they have placed in the United Budget an item approximating three per cent of the total Budget. A sub-committee is under appointment to study applications and make such grants as the limited funds available will allow.

There should be at least $5,000, available for this purpose each year, but the United Budget income is not sufficient to permit the use of this amount without unduly crippling some other important interest. More generous support of the United Budget would change the picture.

Some Yearly Meetings have funds which have been created by gifts, or through an item in the Yearly Meeting assessment account. This helps greatly in caring for local needs. If all Yearly Meetings would make similar provision we would have gone a long way toward a solution of the problem. If more of our membership would study this question and enter into a discussion of it a practical working plan would doubtless result sooner or later. If it is a Yearly Meeting responsibility shall we not encourage progress along that line. If it should continue as a Five Years Meeting project it is worthy of the active support of our entire constituency.

Gleanings for Friends

From the Annual Meeting of the International Council of Religious Education—February 7 to 12, 1944

FRIENDS like to cooperate with other churches whenever and wherever it is possible to do so. Because of that, your Board on Christian Education is a member of an organization composed of the Boards of forty-one other denominations and called, as you may know, the International Council of Religious Education. This Council holds an annual meeting of about a week. During the last two days the regular annual business meeting is held, which is attended by a limited number of official representatives. The first three days are of wider interest. At this time religious educators meet in groups according to their specialties. These divisions are called Professional Advisory Sections. One of the finest and most stimulating of these is the Children's Work Section of which Nellie Markle reports below.

Besides Nellie Markle, Percy M. Thomas, Charles F. Thomas, and Lillian White Shepard went from Richmond this year; and Kenneth Pickering, Herbert Huffman and Russell E. Rees attended the Pastors' Section. Below we give you a few of the findings and impressions of these Friends which they thought might prove interesting. They are gleanings for your use.

FROM THE CHILDREN'S WORK SECTION

By NELLIE H. MARKLE

"You can interrupt the improving of a road and ten years later go on with it where you left off, but if you interrupt decent care for children for ten years and later begin again to feel responsibility for them, you can by no means begin where you left off. You will find them irreparably grown up wrong—enemies and liabilities of their communities, rather than friends and assets."—DOROTHY CANFIELD FISHER.

The above quotation appeared at the beginning of a report, "Present Day Movements and Trends," presented in the Children's Work Section. It might have been used in the same way as the keynote in eight of the ten reports, presented by committees, for with different emphases but the same basic problems, they were all concerned with the child in the community.

There was no lack of interest and care for the child who, through his family relationship, is already served by the church. There was a very live problem as to how our present program of religious education can be made more dynamic in the lives of those children who today are already within its influence.

The major part of the three days, however, was devoted to the child whose parents for one reason or another have no apparent religious motivation or interest; to the child who, through force of circumstances, is cut off from all church association or religious training; to the child whose economic situation is such that he feels uncomfortable or even is unwelcome in many schools. Our city and rural areas alike have this great problem of families to which there is no Christian ministry or service, and what a problem it is if we are to have a nation in which the ideals of the Christian religion function and children are born to a proper heritage.

The number of boys and girls untouched by religious teaching and training is appalling. It was recognized that a large part of the answer to this lies with adults. The changing of child ideas, the forming of new attitudes is not effective enough unless there is support and encouragement by adults in the home and the community.

We need cooperative planning with all community agencies which have any contribution to make toward child welfare and a new realization of the great need for religious training for all children. Where there is lethargy on the part of the church and children's workers it must be replaced with an awareness of the urgency of the situation.

Wherever we may live and work there is some contribution we can make, thus becoming a part of the total effort on behalf of children. We can do it *now* without waiting for the time when plans which are being made will be presented to us as part of a large interdenominational project.

FROM THE YOUNG PEOPLE'S SECTION

By CHARLES F. THOMAS

The Young People's Section faced the pressing problems of youth today. It is evident that denominational youth programs are grappling with unprecedented difficulties and needs. Yet in most instances new developments are taking place to meet these needs.

We were impressed with the necessity of increased cooperation on the community level. There are urgent problems, such as juvenile delinquency, the break-down of moral judgment, and problems of youth frustration which can only be dealt with adequately through community activity and cooperation. Three areas were presented: first, the social problems growing out of weakened moral standards; second, the religious education of young people for the post-war world; and third, the development of adequate adult leadership of youth.

Any program of religious education of young people for the post-war world is confronted with such factors as how to prepare Christian young people to live in a "power age" with recurrent possibilities of war, how to adjust children who have been trained in a war society back to a peace society which may again become a war society, and how to re-educate in values. For instance, if it is a heroic thought to imagine pushing a German into a canal today, how is the young person of tomorrow to get back to the idea of friendship and mutual respect?

Two events are projected for this summer which will interest Friends. One is a laboratory for junior camp leaders, to be held in Minnesota. The other is a great conference of Christian youth of North America to be held at Lakeside, Ohio, June 27 through July 2.

FROM THE GENERAL SESSIONS

By PERCY M. THOMAS

To attempt an evaluation of the addresses given before the plenary sessions of the International Council is rather audacious. Instead I will give a few of the outstanding impressions that came to me. As would be expected, each speaker was very war conscious. One could not listen to the presentations without realizing that all was not well with the Church that had once more become handmaid to the State.

Even though the Council, one year before through its trustees, had been committed to support the government in its war efforts, one year hence there was no enthusiastic flag waving in spite of the headlines in the papers announcing successful raids in Europe and in the Pacific. The prophecies for a post war world were hazy and ambiguous. Speaking of the future, Dr. Liston Pope made this observation: "Any attempts to see into the future must gaze through the dark glass of the past and present. To be sure, it is by no means certain that what has been will be, or that history proceeds in determinative fashion.

But past events seriously condition future possibilities and prevailing practices tend to pass into established policies." In conclusion he said: "The most important thing to say about the nature of the post war world is that this nature is not fully determined. Powerful forces shape our destiny, but there are plastic points at which we may hew. The future is not irrevocably a realm of utter chaos. Even if it were, religious faith would not despair. Robert Quillen

reminds us that if we wish to make a new world we shall have material at hand—the first world was made of chaos."

Three things linger in my mind as particularly significant about the sessions. First, the announcement of the completion of the revision of the New Testament on which a Council committee of sixteen members had been working since 1937. Second, the tendencies of most all the speakers to deal in generalities and familiar platitudes. Saying much about the Prince of Peace, but avoiding the necessity of manifesting His spirit of love, compassion, and forgiveness to all men in every situation today. This lack was evidenced in some loss of enthusiasm for ecumenical movements. Without its being mentioned, the inconsistency of supporting a world war and at the same time working for world brotherhood must have been apparent to all. Third, the planning for an emphasis on evangelism for the coming year was a most hopeful sign that in the hour of human inadequacy there is a strong undercurrent of longing to know and to do God's will.

The Sense of the Meeting

By Purnell Benson

DEVELOPING a sense of the Meeting is a cooperative process. It is the making up of a group mind deeper and more far seeing than any individual mind could be by itself. A piece is fitted in here by one person, there by another. Truth is a subtle gift of God, discovered only after long and patient search in which insights are shared and compared and the utmost tolerance shown towards those whose progress is slower than the rest. The time of those members who wait for the slower, more sure-footed ones is not wasted if they use their time to rethink their conclusions. Instead of waiting idly for others to catch up, they may discover new insights which give the sense of the Meeting greater depth and clarity.

The Deeper Cooperation

To impose opinions upon others hinders the growth of truth in them. Their opposition becomes aroused and their reasoning powers are placed in a straight jacket. The very prejudices which they are struggling to overcome become inflamed so that they are blinded by them. Instead of arguing and repeating assertions, members may question those with whom they are not in harmony as a means of encouraging thought in others and gaining fuller understanding themselves.

The Meeting continues its deliberation until every angle is explored and nothing new emerges after a prolonged period of time. Finally a common picture of the course of action which is best for all concerned is obtained. One criterion of the truth sensed by the Meeting is that continued seeking does not add to the picture already perceived. If nothing more can be discovered, the Meeting has reached the point where it sees the situation as completely as is possible at the time.

No sense of the Meeting is final and irrevocable. Truth is a goal towards which we strive but never completely reach. What we consider to be the truth is not static, but is a dynamic, growing entity. Future experience and thought modify our present view. It is essential that there be frank willingness to admit mistakes and improve the sense of the Meeting if circumstances require it.

Likelihood that truth has been approximated is engendered by the existence of unanimity. An acid test of the view of truth is the ability of another human mind to receive the view and see it. As long as one dissenter remains, he is visible proof of the inadequacy of the truth as formulated. Friends are accustomed to insist that each member have ample opportunity to see the decision before he accepts it.

Safeguarding Truth

Unanimous decision recognizes the capacity of each individual for spiritual growth and understanding. It recognizes that of God in every man which leads him towards the truth. A single member, if he chose, might thwart a Friends' Meeting in its contemplated action. But the others believe he seeks to do what is best, and that if he is misguided, his seeking will bring him closer to the truth. If he has only a minor objection, he may withdraw it to liberate the others to act. The decision to withdraw objection is his, not that of the majority.

These safeguards may seem unnecessarily time consuming in a world desperately in need of aid. But only truth can give succor to humanity. The world's troubles spring in no small measure from the profusion of well-meaning persons who do not take the time to choose the proper means to gain their ends. The double accident on our motorways caused by ignorant bystanders who drag an injured man around, just to be doing something for him, is typical of a fundamental weakness. How many reformers have there been in history who caused more harm than good because they could not wait to choose the correct means?

Relying upon a unanimous sense of the Meeting insures that there will be full commitment to the plan embarked upon. There is nothing gained by hasty launching of an idea to which many are lukewarmly attached, if at all. They will not support and sacrifice for the idea unless they believe in it themselves. The failure of many reform movements to accomplish what they start may frequently be attributed to the impatience of leaders who seek to act without the support of others who need first to understand. Even if there is a majority in the right, forcing its will upon others closes minds and arouses needless opposition because it is human to rebel against coercion. How many times have idealistic programs of the government failed because impatient administrators were unwilling to give the people time to understand and accept the policies?

The Way Forward

Relying upon unanimity serves the individual as well as the Meeting. It assures him freedom to worship, think and act in cooperation with others without danger that the majority will commit him to a course of action which violates his conscience. As a member, he feels that when the Society of Friends speaks and acts, it does so for him. The world is filled with the spectacle of organizations which act one way, while their members think and profess another. How often has this hypocrisy of thought and action, nurtured by majority rule, progressed to the point where, of necessity, organization bonds had to be broken in the interest of truth? Should majority rule be allowed to enter and split our Society over issues far less important than our common ties to God? After majority resolutions have divided us, are we any closer to the truth than we were before?

It required many years for Friends to develop their unanimous testimony against slavery. But by retaining, for the most part, their method of solving issues through developing a sense of the Meeting, they kept an indispensable method for solving all issues. Perhaps the day is not far off when even Congressmen, now troubled with the suffering of the world, will have a different view of democracy from that which they now have—so important will it appear that the correct means be employed for discovering and promulgating truth. Developing a sense of the Meeting is a priceless instrument of truth. This instrument merits guarding with all the strength and patience at our command. Let the Society of Friends be a living demonstration of the kind of society of which human beings are capable.

Quakers and the Social Order

By Murray S. Kenworthy

The Board of Missions and the Board on Christian Education have been presented in previous issues of THE AMERICAN FRIEND *as part of United Services which Friends of the Five Years Meeting are supporting. Here is another committee among many others included in these services.*

SOME time ago a pastor told, in a Ministerial Association meeting, of an experience he had recently had with one of his "leading members." He had announced a sermon theme dealing with one of the problems of human interest. This church official was absent on the particular occasion of the sermon. Later, in reply to an inquiry, he stated that he knew all he wanted to know about that problem. Ignorance may be bliss but can we dodge responsibility by refusing information when it is available? There may be times when we should like to ignore knotty problems but it seems that certain consequences are sure to follow our evasion.

Few indeed are the people who remained untouched by the conflicts of recent years. They have affected us in every phase of life—our bodies, minds, ideas and customs, even our religion. Our "ivory tower" has been bombed to bits, and as in the case of the traditional egg, ten thousand men cannot put it together again. It is certain that civilization, to endure, must find a "rock foundation" upon which to rebuild.

FINDING OUR FIELD

Recently the "Social Order Committee" of the Five Years Meeting gave consideration to the area of human need which might be considered within its special responsibility. We found the field so broad that we could not see across it. But we did see much that we might undertake—so much that we decided that, with our limited time and resources, it would be best for us to venture upon but one or two problems. First, at the suggestion of the Executive Committee of the Five Years Meeting, we are giving moral and financial support to the Rural Life Association; thus rendering aid to a great work in an important undertaking. Then we felt that problems involved in the field of race and color relations were among those most needing immediate solution.

The hyphenated word "race-color" may well be used because the problem is a race and color issue and also, at times, a combination of them. As a problem it is constantly growing more acute—witness the riots so frequently reported in the news. Discrimination in industry and the frenzied fear of the Japanese seem to have accentuated the situation already tense in many localities.

It is not a new problem. It is probably as old as any human issue. It evidently was a leading factor in the story of how Abraham secured a wife for Isaac from among his kinsmen. Moses' domestic life was plagued by it. Israel was constantly battling the "unclean peoples" of Canaan. It became an acute issue in the days of Ezra and Nehemiah. The cleavage then wrought widened through the years so that in the days of Jesus the devout Jews of the North would not cross Samaria on their trips to Jerusalem. Jesus was conscious of it for at least on two occasions it came to the front—once when it was a Samaritan leper who only of the ten returned to thank him for healing, and when Jesus cited a Samaritan as the one who gave assistance to the man who fell among thieves. It was a disturbing problem for the early Church. The word "barbarian" is said to have come from a Greek expression of contempt for those non-Greek speaking peoples whose jargon sounded like the constant repetition of bar-bar-bar—hence the word "barbarians." Yes it is an old problem and in it man's inhumanity to man continues to make countless thousands mourn — witness our Negroes, our citizens of Japanese origin, our Jews and our neighbors "across the tracks," yes and in religious circles those who do not sign on our "dotted line" or who worship in the church on the opposite corner.

OUR RACIAL BIGOTRY

There is reason to believe that most peoples and individuals are more or less given to erroneous conceptions of superiority. The Jews believed that they were the "chosen of God." Just now the allies are fighting peoples whom they accuse of posing as "super-men." As to individuals, I rode the other morning into Philadelphia with a stranger, a neighbor of my host of the previous night, who used sulphurous language in denouncing the Negro, the Japanese and a few other representatives of the human race; but who all but exhausted the superlatives of the American language in boasting of the superiority of Americans. After all just who is the superrace? If we are to reap what we sow what harvest will our boasting bring. The "white man" may realize some day, too, that the dark skinned races considerably outnumber him and that they are becoming conscious problems.

Universal brotherhood was undoubtedly a central conception in Paul's ideas of race relationships—"Made of one blood," "Neither Jew nor Greek, . . . neither bond nor free, . . . neither male and female." The Christian Church, for the most part, has taken the command of Jesus seriously—"Go ye therefore and make disciples of all nations." In view of this Christian emphasis it behooves every devout church member to give more than lip service to the practical application of this conception—of the inclusiveness of all races and colors, and that in Christ they are our brothers.

But what can we do about it? In the first place we must, if we are sincerely seeking a solution, examine our own hearts and actions to see if our inner attitudes are right on these issues, and correct them if they are not. Next we should make a serious and unbiased study of these problems. In order to assist Friends in this study the secretary of our committee, David K. Bruner, has had published in THE AMERICAN FRIEND, February 10, 1944, a list of books as "Source Material for the Study of American Minority Groups." (See also the book review of "Get Together Americans" by Harold Chance, January 3, 1944). There are many magazine articles which discuss the problem. One of the best of the recent ones is to be found in the current *Reader's Digest* entitled "Whites and Blacks Can Work Together." While looking for information do not overlook material to be found in THE AMERICAN FRIEND. In the third place we would do well to seek *the* answer, or answers, to the question—"Why are we prejudiced against people of other races and colors?"

There are other serious and vital issues vexing humanity but this one is so near and so filled with explosive elements and so likely, in the form of the "Problem of the Orient," to wreck any future peace structure unless dealt with fairly, that it is high time for Christians the world over to give it important consideration.

A joint conference of the Social Order Committee, Civilian Public Service and the Rural Life Association is now being planned for the month of May. The theme may be, "The Place of Friends in the Building of a Christian Society" or a similar subject. Further announcements will be forthcoming shortly.

We are too often only the *resolutionary* sons of our *revolutionary* grandfathers.—DOUGLAS STEERE.

Rationalization is the process of finding excellent reasons for things we do on other grounds.

A Modern Peace Crusade

Tribute to the Methodists

By John W. Adlon

WHEN the cessation of hostilities finally came in 1918 it acted as an intoxicant to the weary peoples of the world, blinding them in their exuberance. So anxious were they for the end of the awful ordeal that millions had their eyes closed to the cold fact that peace does not come with the firing of the last shot, that peace is a continuous process. Well do we know the story of the unjust treaty, the indisposition of the majority to be concerned for the minority and the chimerical hope that the "war to end wars" could do just that which the propagandists had so instilled into the minds of the people.

The victory was won, but that in itself did not automatically bring peace, harmony and plenty for all. As it has been so aptly said, "It is one thing to build a house—it is another to rear a happy family." In the sense of a finished job, peace is never attained. Peace is living, working, growing. It is a fair deal for all. Peace is not the signing of a treaty; it is indeed a continuous process.

Cognizant that the world today is much like yesterday, and that the sweet wine of victory may be lost if poured into the old wine skins, the Methodist Church of America has planned and executed its Crusade for a New World Order. Commonly called The Bishops' Crusade, it was born at the regular spring conference of Bishops held in Washington, D.C., February 1943.

Here the leaders of this great church formulated the rough plans of the crusade which was to reach the home of each of its eight million members, but not without first sitting, much in the manner of the Friends, waiting for the light—for leading. These men saw clearly the ramifications of their challenge and knew they could not handle it alone. Thus it was after two days of waiting and prayer that the rough plans were laid. When drawn up, an audience was gained with the President of the United States who expressed his approval. Conferences were then held with many other notables including many members of Congress and, not the least, Madame Chiang Kai-shek. This lady discussed the problems of world cooperation with the Bishops for one and a half hours. All agreed on the merit and pertinence of the proposal and the committees to formulate the detailed plans were set up.

Many angles were considered until it was felt that the best they could visualize had been attained. In general it was a plan to instigate a movement within the Methodist Church to develop, clarify and mobilize the sentiment of all members in favor of peace and a Christian world, and to bring that body of sentiment to bear while the decisions regarding peace are being made. Special effort and stress were laid on keeping it free from propaganda for any particular peace plan or specific political action. The platform was (1) opposition to isolation as it is commonly known, that is, a policy of aloofness; (2) favoring of international collaboration, first with the so-called United Nations and later with all nations and (3) a larger missionary policy.

The crusade cooperated with the Federal Council of Churches of Christ in America in recommending the six propositions adopted by that Council. They are in substance:

1. The peace must provide the political framework for a continuing collaboration among nations.
2. It must provide for bringing within the scope of international agreement those economic and financial actions of governments which will have wide international implications.
3. It must provide for an organization to adapt the treaty structure of the world to the changing conditions.
4. It must provide for the goal of autonomy, or self-government, for subjected peoples.
5. The peace must provide a procedure for controlling military establishments everywhere.
6. It must provide for the rights of individuals everywhere to religious and intellectual liberty.

The promotion of the crusade was carefully planned and executed. Teams, usually of two Bishops and five laymen, met with the Bishop of each of the regions in the United States and those eight people spoke to huge mass meetings in all of the principal cities. Literature of action, prayer and information was distributed; one and a half million cards were mailed to the Congress and others, and posters were placed in all of the Methodist Churches in the land. A radio program was broadcast over a network of four hundred stations. All this was during January of this year, twelve months after the idea and the first plans were conceived. Then a great follow-up program, already prepared, was launched. Herein all Methodist homes were visited, all Methodist pastors preached on the common subject, and all churches were addressed by prominent lay members.

An excerpt from a Methodist paper states, "Rightly or wrongly the Methodist Church has declared that war is the supreme enemy of mankind: its futility is beyond question; its continuance is the suicide of civilization."

What are the results? One cannot see with his limitations the results of so great an effort. Perhaps they are much more than we know. But one can see with joy those things which were today pointed out to me by Dr. H. Guy Goodsell, superintendent of this district: All meetings were attended by great crowds; interest was very high; partically all Methodist pastors attended and cooperated fully; all literature ran out early, proving to be far inadequate for the desires of the multitudes. As far as can be seen this modern crusade is a real success.

Of course, anyone who does something gets some replies in the negative, and the Methodists are no exception. Dr. Goodsell spoke of one letter charging the crusade was financed by, and was propaganda for the Axis, and there were several cries of "politics." However, by and large the results are outstandingly good. For each negative report there are literally hundreds of favorable ones.

Then what are the results? Again limitations enter, prohibiting full appreciation. We cannot fully realize how much or how little has been accomplished. The whole country has been encompassed. However, we can see here a great deal of help, a support to our traditional peace interests. We need not agree entirely with method or wording but we know here is one of the largest denominations united in what we believe. I do not mean an entire eight million Methodists are now fullfledged pacifists or even that the whole body is vitally interested in a fair and equitable peace. However, I do say that here is tangible proof, a written record, that this great body units with us and others who believe and act in fellowship. Here are folk who are willing to share in the tremendous job of rebuilding.

"The Coming Peace and The Prince of Peace" was the Methodist motto for the crusade. Peace comes when Christ comes!

FOR EASTER

Oh, let me know
The power of the resurrection;
Oh, let me show
Thy risen life in calm and clear reflection;

Oh, let me give
Out of the gifts thou freely gavest;
Oh, let me live
With life abundantly because thou livest.

FRANCES RIDLEY HAVERGAL.

The Meeting House Library

By Leonard S. Kenworthy

IDEALLY every Meetinghouse should include a separate room for a library, serving in some instances as the community library, in others as a supplement along religious lines to the nearest available public library. Certainly every Friends Meetinghouse should have at least a small, up-to-date, collection of books and pamphlets suitable for different age levels. Books should be attractively displayed and should include as many current publications as possible. They should be in an accessible spot on open shelves rather than hidden behind glass doors.

Provision for such a library is a suitable local project for a Young Friends group, a Sunday School class, or some other Meeting organization. Better yet, it could be a Meeting activity, with various groups contributing to the collection. To insure continuous purchases, such groups or Meeting committees might plan to buy a book or half-dozen pamphlets a year. A younger member might be asked to become librarian. Such a position could be a useful and interesting service, and in the hands of a person of imagination, a vital part of the religious education program of the entire Meeting, with all its varied ages and interests. Some Meetings already have a literature committee, or may wish to form one. On such a committee there should be younger as well as older members, and persons representing all the chief concerns of Friends such as worship, service, missions, and education.

Such a library should not be confined to Quaker books, but it should certainly consist chiefly of such volumes. Neither should it replace individual libraries of Friends books. In addition to such classics as George Fox's *Journal*, (in the inexpensive Everyman edition), and John Woolman's *Journal* (preferably in the resonably priced and excellent Whittier edition), and the *Book of Discipline and* Yearly Meeting *Minutes*, it ought to include a number of the new books. Among these are Elbert Russell's authoritative *History of Quakerism;* William Comfort's popularly written *Just Among Friends;* Janet Whitney's best-sellers — *Elizabeth Fry, Quaker Heroine;* John Woolman, *American Quaker;* Douglar Steere's *On Beginning From Within;* and Thomas Kelly's *Testament of Devotion.*

Book's for Young Friends

To younger people the service activities of the Society of Friends are often most appealing. A Meeting library should include such volumes as Lester Jones' *Quakers in Action*, a compact story of various service endeavors of Friends written by a non-Quaker; and Mary Hoxie Jones' *Swords Into Ploughshares*, a book telling the story of the American Friends Service Committee from 1917 until 1937. In such a collection younger readers should not be overlooked. They will particularly enjoy such books as Elizabeth Gray Vining's *William Penn*, a one time Junior Book of the Month Club selection, Frances Fox's *Quakers Courageous*, Anna Curtis' *The Story of the Underground Railway*, and Elfrida Vipont's *Colin Writes to Friends' House*, a delightful book in which a small English boy learns about Friends through writing their headquarters in London.

In recent months Friends have rediscovered the value of pamphlets. They are like twenty minute sermons or speeches as compared to fifty minute discourses. A Meeting limited in funds could at least afford a small pamphlet library. Friends groups issuing such pamphlets include Pendle Hill (Wallingford, Pennsylvania), the Friends World Committee for Consultation (20 S. 12th Street, Philadelphia, Pensylvania), the Board of Christian Education of the Five Years Meeting (101 South Eighth Street, Richmond, Indiana), the Friends General Conference (1515 Cherry Street, Philadelphia, Pennsylvania), and the Pacifist Research Bureau (1201 Chestnut Street, Philadelphia, Pennsylvania). This latter organization is not confined to Friends, but Friends are extremely prominent in it.

Most prolific in its pamphlet production is Pendle Hill, Quaker center for religious and social study near Philadelphia. Between its "Pendle Hill Pamphlets," its "Pendle Hill Historical Studies," and its "Pendle Hill Language Texts," it has published over thirty booklets, selling from ten to twenty-five cents each. These include such valuable studies as Douglas Steere's "Community and Worship," Mildred Young's "Participation in Rural Life," Arthur Dunham's "Friends and Community Service in War and Peace," and Howard Brinton's "Sources of the Quaker Peace Testimony." Three of the most recent of these are Roger Wilson's "Relief and Reconstruction," Robert Leach's "The Inward Journey of Isaac Pennington," and Howard Brinton's "Guide to Quaker Practice."

Peace Pamphlets Available

The Pacifist Research Bureau has issued six pamphlets with the following titles; the first five in a series on international affairs: "Coercion of States in Federal Unions," "The Balance of Power," "Introduction to Non-Violence," "Coercion of States: In International Organizations," and "Comparative Peace Plans." Based on scholarly research, these pamphlets are written for popular consumption and sell for twenty-five cents each; except a "Pacifist Diplomacy" booklet which has been published and sells for ten cents.

From the pens of Bertram and Irene Pickard, English Friends who spent many years in Geneva and are now located in Washington; and Blanche Shaffer, Swiss Friend married to Leslie Shaffer of the Fellowship Council; has just come the story of "Quakerism in Switzerland," written as the first of a series of pamphlets discussing world Quakerism. This series is being prepared at the request, and under the supervision of the Friends World Committee for Consultation.

Friends everywhere have already used quite widely the "Quaker Meditations" of the Five Years Meeting Board of Christian Education. It is a much needed type of pamphlet and should be followed by other similar material, without duplicating such devotional booklets as "The Upper Room" and "The Daily Altar," which are prepared by other groups and are being used by various denominational members.

Not long ago the Friends General Conference started publishing the life stories of several Friends, most of them modern Friends. The series has been intended chiefly for junior high school boys and girls, but older Friends will read them with equal interest. One of these pamphlets deals with the founder of the Young Friends movement in England, John Wilhelm Rowntree, and has been written for older young people and adults. These may be obtained separately at ten or fifteen cents a copy depending upon the leaflet, or in a new book called *Quaker Torch Bearers*, which will appear shortly. It will sell at a dollar a copy. This group has also published *A Hymnal for Friends* which meets a real need in a most commendable manner.

In these pamphlets will be found a rich vein of experience, wisdom and insight. Every Friends Meeting and as many individual Friends as possible should begin to pick a few nuggets from it *now.*

As we go to press announcement comes of the death of Charles E. Hiatt, formerly Superintendent of Indiana Yearly Meeting. A more complete account will appear in a later issue.

Forum

Editor, THE AMERICAN FRIEND:

I am responding to your editorial invitation to suggest lines of thought to be developed at the coming Five Years Meeting sessions. I have been concerned for sometime over the attitude of Middle-west Friends on the point of their participation in the war. On paper, by tradition, and doctrine we are pacifist, yet in practice our sons are head over heels in it.

I have long been an active member of our Yearly Meeting Peace and Service Committee, yet one of our sons is in the air corps and our other sons would rather serve in the army than in CPS. I am told, reliably, that such is the case throughout the Five Years Meeting. By far the greater number of Quaker men have chosen to participate.

I was stung by Rufus M. Jones' recent contribution to THE AMERICAN FRIEND in which he remarked that historically the Society had been able to depend on its youth to carry on but it seems this time we have been torpedoed. I believe we can depend on our youth still. They are as fine a generation as any other but are realists rather than idealists.

Perhaps my generation thoroughly soaked up the social Gospel and bred it into our children so they are responding to stimuli to sacrifice for the social ideal of democracy. My sons' friends feel life here in America is worth dying to preserve and that it is the only way now open for safety. Just as a posse organizes and goes out to hunt a killer they feel that the German and Japanese disturbers must be isolated and immobilized.

I'm sure others have put the matter into better English than I am able to do, but I write to add my "two cents worth" on a proposition that steps be taken to put our position into a statement so that we can feel honest. From what I read of the 1943 session of Indiana Yearly Meeting this may be dynamite, but out of the confusion will come an appreciation for the other fellow's sincerity.

BERNICE E. HARTMAN.

Waynesville, Ohio.

Editor, THE AMERICAN FRIEND:

The thing uppermost in my mind right now is the fact that most of us are faced with permanent positions as conscripts of the government. Americans at the present time seem bound to fasten the shackles of Facism on themselves. The labor draft may look now as though it will fail. Wait until they turn on the argument of the full dinner bucket, "Well which do you want chaos, twenty million unemployed, starvation—or conscription which will prevent a depression and which will be gradually lifted in the course of time?" They'll agree by the thousands, when that's brought up. The army deal will probably be; "We've got to conscript the boys, after the war's over to do all the policing that will be necessary and give the veterans a chance to come home." The men who have gone to prison will face a lifetime of sentences and releases only to go back again. CPS men will probably be continued indefinitely in their present status.

By prayer and dedication only will we find the clear point on which to draw the line against this incalculable evil."

CANBY JONES.

Trenton, North Dakota.

SERVICE FLAGS AND PLAQUES IN QUAKER CHURCHES

Editor, THE AMERICAN FRIEND:

I was grieved to see in a recent issue of THE AMERICAN FRIEND a report that a service plaque was dedicated in a Friends Meetinghouse. I assume this to mean a plaque, bearing the names of the members of the church mentioned who were in the armed services of the United States. I presume this a special recognition or honoring of those whose sense of duty calls, or guidance of conscience permits, them to take part in the activities of the Army or Navy. Then what becomes of the Quaker testimony against war, adopted by the founder of Quakerism from the teachings of the Founder of the Christian religion?

In the *Christian Century* of February 23 is a presentation of twenty-four letters from as many ministers of various churches and denominations, nine of whom were Episcopalian, and several others were of churches sometimes thought of as emphasizing the "Church Militant"—no Friends. All declared against the display of flags, or plaques, or honor rolls in the churches which, as one phrases it, "exalt and glorify militarism which is an absolute denial of God's Kingdom." Another says, "Even the soldiers do not want the church militarized and packed on the bandwagon of the war effort. 'There must remain a few islands of sanity and goodwill,' was the remark made by one of our members recently when home on a furlough."

If Friends are to set about honoring classes or groups within our membership, it would seem more appropriate to select those who, at the risk of incurring hostile opinion, economic disadvantage, and sometimes abuse, as conscientious objectors support our vital and perhaps most distinctive testimony in the eyes of the general public—that against war in all its forms. But even this we could not do without suggesting invidious comparisons, when our love and prayers should and do follow all our members, whatever the place and form of their vocation.

As to displaying the flag, it is the flag of a single nation—ours—loved and honored as its symbolism and significance appeal, but the Church is world-embracing. The Church is based on the universal Fatherhood of God and the all-inclusive Brotherhood of Man. Within its place of worship there is no room for that which is of necessity distinctive and separatist, nationalistic, and not of "all the world," which is God's parish.

LINDLEY D. CLARK.

Sandy Spring, Maryland.

CONTRIBUTORS

JOHN W. ADLON—Member Iowa Yearly Meeting, now in Civilian Public Service, Portland, Oregon.

LEWIS BENSON—Director John Woolman Settlement, Mt. Holly, New Jersey.

PURNELL BENSON — Civilian Public Service Camp, Mancos, Colorado.

LINDLEY M. BINFORD, Chairman, Aged Ministers' and Missionaries' Committee; a leading member of Yearly Meeting of Friends for New England, 33 Norwood Street, Portland, Maine.

KENNETH BOULDING — Member of faculty of Iowa State College, Ames, Iowa.

MURRAY S. KENWORTHY — Executive Secretary, Indiana Yearly Meeting, Fairmount, Indiana.

LEONARD S. KENWORTHY—CPS Camp, Luray, Virginia.

DR. JONES TO TAKE OVER PRESIDENTIAL DUTIES IN JUNE

Dr. William Charles Jones, head of the Department of Political Science at the University of Oregon, will come to Whittier College as president, beginning June first according to an announcement released by the Board of Trustees. Dr. Jones has been elected to fill the vacancy left by the resignation of President W. O. Mendenhall several months ago. Since Dr. Mendenhall's retirement Dean Harold F. Spencer has filled the position of acting-president.

For the first time in its history Whittier College will have at the helm one of its own alumni. During his graduate days he has been president of the alumni association, in 1927-28.

Before going to the University of Oregon Dr. Jones was for several years connected with Willamette University and received his Ph.D. from the University of Minnesota in 1940. He received a scholarship at Teachers College, Columbia University, in 1934 for the study of problems of college curricula and administration.

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

MAKE USE OF SUNDAY EVENING

For many Meetings in the Five Years Meeting the Sunday Evening Institute has become a real institution. After six and seven years years they have well passed the experimental stage and this special extension of the church school has come to be regarded as a necessary part of the life of the Meeting during the year. The institute originally grew out of a realization that there were educational, spiritual, and social needs not being fully met by the Sunday morning school, the meeting for worship or the conventional preaching service in the evening.

The institute has not been a substitute for the morning program of the church school and the meeting for worship. But it has made a different approach from that of the church school. We usually think of the church school curriculum as being study-material centered. A particular section of the Bible is studied each Sunday. This is valuable, and has its place. The evening program, on the other hand, begins with needs and interests. Its curriculum is life. Keeping in mind the needs of our people today, the program is worked out. And then it seeks to bring the various resources that are available for those needs. Of course it has succeeded some times more than others, depending upon the timeliness of the program and also on the quality of the leadership that could be obtained.

The program for the institute is planned by a joint committee, representing the pastoral committee, the committee on Christian education, the Young People's Society, and the Ladies Aid societies. This serves to tie all groups from the very start into the enterprise.

The schedule generally used has been as follows:

1. Group classes in study—5:00 to 5:55. There have been three groups—adults, young people, and children.

2. An informal social period in the basement—5:55 to 6:30. At this time a light lap lunch is served by some organization of the Meeting to all in attendance, without charge.

3. The Assembly hour, from 6:30 to 7:30. Here all meet together in the auditorium for an inspiring program of music, and usually an address, a book review, a lecture with motion pictures, etc., on subjects of current or common interest. (All the ages have to be kept in mind.)

Usually two or more women volunteer to care for the children's group. This is important since it makes it possible for some of the young parents to attend who otherwise would be unable to enjoy the program provided for their age. Special features are used for entertainment and expression for the children such as lantern slides, and object lessons. The young people's group from time to time bring in outside talent to guide their group discussion. The adult group address themselves more specifically to the study of church history and doctrine, generally with visiting Friends leading the discussion. The assembly hour from 6:30 to 7:30 has been a time for entertainment of the highest type, and inspirational and evangelistic messages, usually some outside speaker being used for this occasion.

The question is always apropos, "What about the results." The intangible results can never be measured but if interest and attendance are any criteria by which to measure the value of such an undertaking, it could be said that the meetings were highly successful. In most instances the attendance has been from three to four times the size of the average "regular" Sunday evening service. It is difficult to measure the educational value to be found in such an effort, but it is safe to say that for the adults and young people as much or more is achieved than through the Sunday school sessions.

AFTER EASTER WHAT?

Many pastors will be asking the question "After Easter what?" Here is an opportunity to gather up the good that has been achieved during the Easter season and bring into the life of the Meeting those who have made their commitment during this period. This furnishes an opportunity for many in the Meeting to participate in the most creative Christian service. The program can be adapted to meet the need of a small rural Meeting or the very largest city Meeting. Now is a good time to plan for such a worthy undertaking.

DEADLINE MARCH 31

On the above date the books of the Treasurer of the Five Years Meeting will be closed. Send at once all contributions to the United Budget for the year 1943-44. Articles in this and previous issues tell of this United Service.

COMBINING WORSHIP, STUDY AND SERVICE

Many young people have longed for an opportunity to join a Work Camp not realizing that in most of our Meetings we have many potential work camps.

CLASS PROJECTS

One Sunday School has set for itself a program in which every class above the very small children would have a project of their own.

One class has taken the responsibility of providing a library for the Meeting. Already better than twenty dollars have been spent for new books, and the class has only begun.

A class in another Meeting became interested in a destitute family with several children. This was the beginning of a project in which the whole community became interested. Out of this concern of a small class in an average Meeting a house was built and furnished and a family rehabilitated.

AT OUR DOOR

To be a part of a small fellowship which meets every week for worship and study then gives itself in some noble service is a privilege within the reach of most every Christian.

There is hardly any Meetinghouse grounds but that could be improved in appearance by a few flowers and shrubs. A bouquet of flowers for the auditorium each Sunday adds beauty and inspiration. There is no limit to different kinds of worth while projects to be found at our door.

NOW GOING THE ROUNDS

A Swedish student upon arrival in America enrolled in college. For one of his classes he was in attendance twice then never showed up again until the time of semester examinations when he appeared with both fountain pens full and ready for his test.

Although in serious doubt of the consequences the professor allowed him to take the test which consisted of one hundred true-false statements. When it was over the Swede had ninety-eight of his answers right. Nonplussed the professor called him in for an interview. The Swede, thinking he was being called on the carpet for missing two of them, became profuse in his apologies. "Professor," he said, "I am exceedingly sorry for my bad showing, but the trouble was this—I attended class two times and became slightly confused."

Someone recently wrote the Seattle Friends Office that she had become a member of the "Wilder" Quaker Fellowship. Incidentally that is a conceivable trend.

QUAKERDOM · AT · LARGE

An International Service Seminar will be held in Southern California this year, following the two which were held last year as an experiment. This seminar will include a program of "work, study, and play" on the part of students from many nations in an attempt to understand problems of peace and to reach an understanding that will transcend differences of nationality, race, language, and cultural background.

* * * *

On August 20, 1894, the American Friends Board of Missions was organized in Wilmington, Ohio. The Board will have a proper observance of the fiftieth anniversary in the sessions of their annual meeting in April. *Friendly Flashes* has significantly appeared in a golden dress for the March issue.

* * * *

Good news! We received a cable from Dorothy Pitman on February 17, with just the magic word, "Sailing." After four months of waiting and uncertainty she is at last on her way in a sailing vessel. From all accounts the ship is in excellent condition, equipped with diesel motor, refrigerators, and such other modern improvements as will insure at least a minimum of comfort. There were to be from six to twelve passengers on board and the trip across the Atlantic to Capetown was to take twenty-five days. If all goes well and travel facilities open up in Africa, Dorothy should arrive at our station by the end of March.

* * * *

The inmates of a camp for civilian internees near Paris, recently wished to show their appreciation to our Friend Henry van Etten, for his regular visits to them. They therefore presented him with a toy boat, which they had made themselves, and which had the Quaker star embroidered on its sail. The boat had been named the *Georges Fox!—The Friend,* London.

* * * *

News of the death on February 8 of Dr. Alfons Paquet, aged sixty-three, of Frankfurt, Germany, has been received through *The Friend,* London. He was a leading German writer, having been on the staff of the *Frankfurter Zeitung* for some years. He had long suffered from a weak heart. Death came suddenly. Many American Friends will remember his visit among us at the time of the World All-Friends Conference in 1937. His going will be a distinct loss to Friends in Germany.

Thomas Beals, First Friends Minister in Ohio, is a new pamphlet by Harlow Lindley as a reprint from the *Ohio State Archaeological and Historical Quarterly.* Friends interested in the beginnings of Quakerism in the Ohio area will find this especially interesting. Only a few copies have been printed. They may be had by sending ten cents to the author in care of Ohio State Museum, Columbus, Ohio.

* * * *

D. Elton Trueblood will begin his Sabbatical leave from Stanford University in June. He will be visiting professor at Garrett Biblical Seminary, Evanston, for the summer term. His course will be called "The Place of Religion in the Reconstruction of Civilization."

* * * *

The Executive Committee of the Five Years Meeting will be held at Quaker Hill, April 24-26. These meetings will follow a week of significant sessions by other Boards and Committees of the Five Years Meeting. A Conference on the Caribbean will be held April 17 and 18 under the auspices of the American Section, Friends World Committee for Consultation. This will be followed by the annual meetings of the Board of Missions and the Board on Christian Education.

* * * *

Pendle Hill reports a very satisfactory winter term with thirty-five residents. Students have come to Pendle Hill and then gone out into the service of the Society of Friends and elsewhere. The youngest resident is Jonathan Swift, son of David and Jane Swift, born January 11.

Among the staff and students are Kameo and Tsuru Hasegawa who arrived in the middle of January. Kameo Hasegawa is superintendent of buildings and grounds and Tsuru Hasegawa, a graduate of the Friends Girls School in Tokyo, who, as Esther Rhoads expressed it, is able to express the best in Japanese culture from the Quaker point of view, is teaching the Japanese language to an intermediate and an elementary class. Mrs. Hasegawa was formerly director of a private school for Japanese language in Los Angeles.

Included in the year's program have been music recitals, a lecture series by Ralph Borsodi on de-centralist economics, and lectures by three returned members of Friends Ambulance Unit in China.

NEWS OF OUR MEETINGS

Bangor Quarterly Meeting met in regular session in Marshalltown, Iowa, Friends church on February 26 and 27, with Orval H. Cox presiding. Paul Barnett was present and spoke on the theme, "The Touch of the Master's Hand," during the meeting of Ministry and Oversight. Glenwood Stanley, minister of the Community Friends church in Kansas City, spoke at the eleven o'clock service on "The Great Business of Living." Following the noon luncheon served in the church, the Women's Missionary Union had a short session during which reports were given. Following this the regular business meeting was held. Gordon Lewis of Gate, Oklahoma, and Ralph Wood of Westfield, Indiana, now of Ames CPS camp, spoke on the conscientious objector. Paul Hadley, minister from Argonia, Kansas, was present and spoke briefly. Paul Barnett brought the Sunday morning message and Lois Asawa, a Japanese-American student from William Penn College, spoke at the Sunday School period and young people's rally in the afternoon. Glenwood Stanley gave the sermon during this afternoon service.

* * * *

Marion, Indiana, Quarterly Meeting was held in the First Friends church at Marion on March 11, and was well attended. Charles DeVol, who was repatriated from China on the Gripsholm recently, preached on the four principal characters in the healing of Naaman. In the afternoon he gave the missionary address, telling experiences of his lifetime spent in China as a missionary under Ohio Yearly Meeting. It was a great privilege to hear his inspirational addresses.

* * * *

First Friends Meeting of Indianapolis, Indiana, has been carrying on an institute on the study of "A Just and Durable Peace." On three Friday evenings, following the family supper hour, the members in two different groups discuss such topics as: What Constitutes a Just Peace?; How Can This be Achieved?; The Economic, Political, and Social Bases of International Peace. Non-members from other churches join with selected members of First Friends in leading the discussions. The evenings are thought-provoking and helpful.

* * * *

Russell Burkett, pastor of West Milton, Indiana, Friends Meeting, who has been quite ill, is now convalescing.

On the evening of February 15, the annual meeting of the Committee of Christian Education was held at Marshalltown, Iowa, church. The program included a playlet, and talks by Orval H. Cox and Alice Foster.

* * * *

Spring Valley Friends Meeting, Wilmington Yearly Meeting, welcomed a group of ten young people into full membership at the close of the worship service on March 5. The new members had been in attendance at a series of Sunday evening discussions of Friends history and principles given by the minister, Myron Tripp. Some had indicated their faith in Christ at services conducted by Franklin Chant, Xenia Friends minister, last year.

* * * *

The annual community pre-Easter services of Poughkeepsie, New York, in which seven churches, including Friends, participate, began on February 20, in alternate evening services at one of the churches. Friends are included in the group. On March 5 Rufus M. Jones spoke in Friends Meetinghouse to more than five hundred people on the subject of "Authentic Tidings of Divine Realities." A large number of young people heard his words of deep and practical counsel. Oakwood School students attended in a body and there were about eighty from the Young Peoples' Societies of the churches. On Monday evening, March 6, Howard E. Kershner addressed a meeting sponsored by all religious faiths of Poughkeepsie on Food Relief for Europe's Children. Dr. Henry Noble MacCracken, President of Vassar College, presided. Howard Kershner also spoke to the Dutchess County Ministerial Association, of which Rupert H. Stanley is president. Margaret Stanley arranged a covered dish luncheon to enable Gertrude Kershner to meet the wives of the pastors and other Christian workers. She also spoke at Vassar College.

* * * *

A preparation school for young people is being conducted each Sunday evening at New Castle, Indiana, Friends Meeting by the pastor. This is followed by a service for all members in which the meaning and history of Quakerism are discussed. Jesse A. Stanfield minister, who has been presenting his sermons in a series of groups, has just completed one on the "Sermon on the Mount." The "sewing women" meet each Tuesday and do an amazing amount of work which is attracting the attention of non-members. Missionary work is progressing in the regular Society as well as in the Margaret Fell Guild. Finances of the church have never been in better condition. All members are praying for the war to cease.

For several years unified services during the summer months have been held at Ludlow Falls, Ohio. A growing appreciation of this custom resulted in a decision last fall to continue it indefinitely through the year, and this has proved beneficial in increasing attendance and interest. The Meeting recently sponsored an all church birthday party, grouping the seventy-five persons present according to the month in which their birthday fell. Each group gave a five minute program. Each group also made contributions to the church bank found on its table, the proceeds of which are to be applied to the church building fund.

* * * *

Wabash Quarterly Meeting convened March 4 in Wabash, Indiana, Friends church, with Friends also in attendance from Amboy and New Holland. Philip Jacob of Philadelphia, and Allen Osborn of Ames, Iowa, were present and spoke of their work with CPS. Murray S. Kenworthy was present and spoke of Friends Missions. He also brought an inspiring message on Sunday morning.

* * * *

Following the worship service on Sunday, February 13, Muncie, Indiana, Friends arranged a carry-in dinner following which the Monthly Meeting was held. This was a new procedure for them and resulted in a much larger group being in attendance; also better participation in the business meeting. On February 27 Allen Osborn, Phillip Jacob, and Chase Conover were present for an afternoon meeting, and each very acceptably brought messages of great interest concerning the work and progress of CPS. During the tea which followed all were drawn closer together in fellowship. On March 2 members of the church honored William and Flora Sayers on their fortieth wedding anniversary. Following an interesting program, during which living portrayals of four special periods of their lives were given, they were presented with forty roses and an appropriate gift.

* * * *

West Branch Quarterly Meeting was held at West Milton, Indiana, on February 19 and 20, with representatives from each of the three local Meetings present for both the meeting on Ministry and Oversight and the Quarterly Meeting. During the business session a sum of twenty-five dollars was allotted to the use of alleviating famine-stricken people of India. Milton Hadley, of Quaker Hill, was a welcome visiting minister whose messages were much appreciated.

* * * *

A series of evangelistic meetings have been held at Economy Friends Meeting, February 20 to March 5. They were conducted by Glen Rinard, pastor at Carmel, as minister. Simeon and Lavaughn Smith of Westfield led the singing. Claude James, pastor at Economy, reports a real deepening of spirtual life. The Meeting is greatly appreciative of the type of service rendered by Glen Rinard.

* * * *

Since September 1938 the Church Committee for China Relief has sent $3,865,433 to China. Charles Edison, son of Thomas A. Edison, former governor of New Jersey and president of Thomas A. Edison Inc., is the new National Chairman of United China Relief.

IN MEMORIAM

Charles E. Carey died Friday night, February 11, at his home in Fairmount, Indiana. For many years he had been one of the stalwart Friends of the Fairmount Friends meeting and the community. During a number of the latter years of his life he was a member of the school board in Fairmount where he was respected for his interest in the welfare of the young people, his understanding of the educational problems, and his integrity.

Perhaps his greatest contribution outside of his home was made through his long membership on the American Friends Board of Missions. He began this service only four years after the Board was founded, then known as the American Friends Board of Foreign Missions, and continued in that service without a break until 1938 when, because of his declining health and ability to hear the discussions, he felt justified in severing this long connection which he had had in the service of the church.

As a member of the Board he was always recognized as one who would support the needs of the various fields as circumstances changed. That is, he grew as the work developed. He did not become set as he grew older.

He is survived by his widow, Ellen, and three children Howard of Brooklyn, New York, Herbert of New Jersey, and Grace Jones, who is at home at the present time.

Churchill emerged ill and defeated from Tehran. The British premier undoubtedly sustained a rude shock from Stalin's aggressiveness and the enigmatic American attitude in the stormy sessions of that conference. The isolation of Britain at Tehran appears as the most important development of recent months, if not of the whole war.—*Human Events.*

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

EASTER HOPE

The last enemy that shall be abolished is death.

I CORINTHIANS 15:26.

* * * *

Death cannot kill what never dies.
Nor can Spirits ever be divided that love and live in the same divine principle; the root and record of their friendship.

WILLIAM PENN.

* * * *

I cannot think of them as dead
Who walk with me no more;
Along the path of life I tread
They have but gone before.

And still their silent ministry
Within my heart hath place,
As when on earth they walked with me
And met me face to face.

F. L. HOSMER.

* * * *

Life's last word is not a cross but an Easter morning. What are scars if at last they become radiant? . . . What is man's slander if God affirms? What can winter do if Spring beats in my veins? What is Calvary if just beyond it lies an Easter morning?

E. STANLEY JONES.

* * * *

In the moment when we become dust, we realize most powerfully that there is something in us that is more than dust. More than dust! For, my friends, precisely the greatness that flames forth in death points beyond death. . . . Thus it is not death, but life that has the last word in God's world.

GEORGE BURMAN FOSTER.

* * * *

Said Death to Life,
"All things are mine;"
Said Life to Death,
"And *thou* art thine."

ANONYMOUS.

* * * *

In nature's everlasting altenations of origination and decay, death is the great rejuvenator. Life is movement and mutation. Everything new that comes to be life buries an old, and if the old were no longer buried, no longer would the new be born.

GEORGE BURMAN FOSTER.

* * * *

Every joy gets its glow from the feeling that it comes to us but once. This *once-ness* is the secret melancholy at the heart of every pleasure, which yet heightens the pleasure.

Why is each hour so important? Because it comes only once and never again. Why is each task so full of meaning? Because it requires decisions which can never be repeated. . . . Thus it is the background of death that gives life its depth, its urgency, its seriousness.

GEORGE BURMAN FOSTER.

* * * *

The religious attitude toward death . . . gives each believing soul the faith that his life has before it an endless road of possibility and service: it adds to the dignity of the moral law the serious reflection that we and all whom we affect are forever going to keep meeting again in our own persons the consequences of all our acts; it gives hope, and death speaks only of despair.

EDGAR S. BRIGHTMAN.

* * * *

O God: from everlasting to everlasting thou art God Thy years fail not. Thine eternity underlies our time, gives meaning and consistency to our lives. . . . While it is still day, help us to work, and to serve the Eternal Goodness. . . . Be thou with us in the Valley of the Shadow, that we may fear no evil. And at eventide may there be light—and may there be a bridge of sunset into the eternal day. Amen.

GEORGE BURMAN FOSTER.

Book Reviews

THE CHIANGS OF CHINA

BY ELMER T. CLARK

Abingdon-Cokesbury Press, Nashville, Tennessee, 1943, 120 pp. $1.00

With commendable modesty and complete honesty, Dr. Clark describes his "human-interest story" as "a piece of reporting about some great and good people and the influences that made them what they are, addressed to those Americans who are interested in the creative influences quite as much as the people themselves." In days so noisy with news analysts, it is refreshing to discover a sensitive, unpretentious "reporter" who gives evidence of thoughtfulness and care in producing a fine synthesis of cause and effect.

Significantly, the book is dedicated "To the memory of the Reverend Charles Jones Soong and Madame Kwei-Tseng Ni Soong (parents of Madame Chiang Kai-shek), devoted Christians and far-visioned citizens of China, whose appreciation of moral and cultural values enabled them, through their children, to transform their nation. . . ." The narrative begins, appropriately, with the conversion and education of a Chinese youth, Charles Jones Soong, in America—and his decision to return to China to minister to his countrymen. It includes his early difficulties; remarkable success; the important role of his good wife; the admirable rearing of his six children; their sojourn at school in America; their momentous marriages; the leadership of these couples in the Revolution and New Life Movement; and the recent visit to America of Madame Chiang Kai-shek, who is revered both in China and America.

Although, in the brief space of one hundred twenty pages, he assumes an almost breathless pace, Clark maintains calm enthusiasm while creating a vivid and compelling description of a vital country and its valiant leaders. Such deft integration of conciseness and deep understanding adds momentum and dramatic quality that fascinates the reader. Whether or not he has done so intentionally, nevertheless, Dr. Clark has painted—not merely a series of portraits of patriots—but a panorama of Providence, full of promise and prophecy.

MADGE A. SMITH.

IN MEMORIAM

News has reached the office of the death of Miss Katie Gabriel, on January 5, 1944, in Cairo, Egypt.

Miss Katie, as she was affectionately called, was the first principal of the Friends Girls School in Ramallah, Palestine. She acted in that capacity for twenty years, then became Matron, which position she held until she retired in 1929 after forty years of continuous service.

She was recommended to Timothy B. Hussey in 1889 as a "Most superior teacher, one who had been at the head of a large girls' school in Beruit for several years, and was admirably fitted for the position" of principal of the school. Her help in the beginning days of the boarding-school was invaluable. She gave of her outstanding abilities to the work at Ramallah and her assistance to all Americans who came to the Mission was of inestimable value.

Her contribution to the lives of the women of Palestine was very great. One of her students said once, "It is a pity for Miss Katie ever to die!" But Miss Katie has not died. She will live on in the hearts of her "girls" in many, many ways, in the work to which she devoted her life, and in that spiritual home where there is no death, nor sorrow, nor pain.

Miss Katie was well known to many Friends in America who will remember her life with gratitude as a symbol of the unity of purpose of Syrians and Americans in the land of our common Master.

GLEANINGS ON RURAL LIFE

HEIFERS FOR RELIEF

This project of relief and rehabilitation, calling upon rural people to provide and care for good dairy heifers, holding them in readiness until they can be shipped to the stricken countries of Europe, is meeting a splendid response. The idea was conceived by Dan West and other Brethren and it is sponsored by the Brethren Service Committee. The Rural Life Association among other agencies has endorsed the plan and is cooperating in getting gifts and pledges to buy heifers and provide for their care. Farm people and others who wish to share in this tangible effort should write for detailed information. City people can help in a very real way in the purchase of heifers and feed. A Quaker student group at a large University is raising money to feed a heifer for a year. A farm woman recently said, "We've been talking this over and we are going to do something about it. It's one place where we can take hold now and not just wait and worry and wish there was something we could do to help."

RURAL LIFE SUNDAY

The Town and Country Committee of the Federal Council of Churches has designated Sunday, May 14, as Rural Life Sunday and asks all churches, rural and urban, where possible to observe this or one of the succeeding Sundays. It is suggested that the day be observed in the worship service, in the Sunday School, by exchange and intervisitation among rural and urban pastors, clerks and members of rural and urban Meetings. Some neighboring rural Meetings are planning joint meetings, with basket lunches and an afternoon program centering about rural and community problems.

ROOTS IN THE EARTH

Two friends, one with a capital F, working farmers in Bucks County, Pennsylvania, have written an excellent book with this title. This is not an escape book nor is it full of romance about life on the land. It is a look ahead by and for the small family farmer and it is the most sensible book of its kind that has come to hand. These men are for the eighty to one hundred acre family owned and operated farm. They believe in its importance to America, past, present and future. Friends and others who are concerned about rural problems, rural-industrial relations, cooperation, conservation and the farm as the best home of the family should read this book. Meetings should own copies for circulation. We have several in our library. Please write if one is needed.

STANLEY HAMILTON—The Rural Life Association, R.R. 2, Richmond, Indiana.

MARRIAGES

JENKINS - MILLER — Carolyn Miller, daughter of Mr. and Mrs. Guy Miller, North Manchester, Ohio, to Richard Jenkins, son of Mr. and Mrs. Lamoine Jenkins of Wabash, Indiana, on March 5, at the Church of the Brethren, North Manchester, Ohio.

DEATHS

EVANS — Edward D. Evans, son of William R. and Margaret Hadley Evans, on February 24, at the age of seventy-six, at Indianapolis, Indiana. He was a beloved and respected member of First Friends Meeting, a Trustee of Earlham College and an active member of Earlham Foundation. Herbert Huffman, minister of First Friends, and David Worth Dennis, President of Earlham College, officiated. Friends will recall the recent death of Harriet Barrett Evans, wife of Edward D. Evans.

KELLUM — Joanne Kellum, thirteen year old daughter of Donald R. and Helen Triggs Kellum, on March 7, at Indianapolis, Indiana. She died following a brief illness. Herbert Huffman, minister of First Friends Meeting, and John Edwards, pastor of Broadway Methodist Church, officiated.

RUSSELL—Anna E. Russell, member of First Friends Meeting of Indianapolis, Indiana, on February 14. Herbert Huffman, minister, officiated.

WHEAT GERM YOU'LL LIKE

For many people, Hayden's Caramelized Wheat Germ acts as a mild gentle laxative—tasty and refreshing. A rich source of Vitamin B-1. For one month's supply send $1.00 to Hayden Flour Mills, Tecomseh, Michigan. Department A.F. ($1.15 west of Rockies.)

WANTED

A house father and mother for Quakerdale Farms, a home for thirty boys maintained by White's Iowa Manual Labor Institute, at New Providence, Iowa. The couple must be definitely out of the Selective Service requirements. They should be trained social workers, willing to live in the home and share the home and farm work with the boys. Adequate financial support is provided, but the board is interested only in a couple whose primary concern is Christian service. Address inquiries to Everett Davis, 1431 Forty-third Street, Des Moines, Iowa.

WANTED — Counselors and Head Counselors for THE FRIENDS CAMPS, Camp Dark Waters and Camp Onas. Accommodations for married couples. Applicants with children considered. Address John W. Parker, Director, Westtown School, Westtown, Penna.

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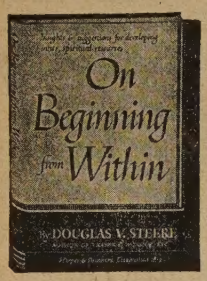

On Beginning from Within

By Douglas V. Steere

It is the belief of a reviewer of this book that it will rapidly become an event in the religious world. It should be a "must" for all who are interested in the deepening of religious life today.

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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BOSTON, MASSACHUSETTS

Boston Monthly Meeting, 5 Longfellow Park, Cambridge, (near Harvard Square). Meeting for worship First day at 11 a.m., jointly with Friends Meeting at Cambridge. Monthly business meeting second Fifth day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 515 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Unified Service 10:30 a.m., Herbert Huffman, Minister. RIley 5224, office telephone.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a. m.; Morning Worship 11:00 a. m.; Christian Endeavor 6:30 p. m. J. A. Morris Kimber, minister.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Edgar H. Stranahan, Minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street and Fifteenth Street Meetings will be held at the Friends Meeting House, 221 East 15th Street, New York 3, N.Y., from October through April, Sunday at 11:00 a.m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. D. Reeves Shinn, Minister. Phone Kenwood 5567.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

ENROLLMENT OF FRIENDS' CHILDREN

Groups of applicants are being invited to come to the school on selected Seventh-days for tests and interviews. Enrollment plans are well advanced. Places are reserved for Friends' children until Fifth Month 1st.

The Scholarship sub-committee of the Committee on George School is considering applications for reduction in tuition. The committee desires to make possible attendance of children of Friends and former students.

Consultation at the school or inquiries by correspondence are invited.

For a catalogue and bulletins descriptive of the George School curriculum, write to:

GEORGE A. WALTON, *Principal*, Box 351, George School, Pa.

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